UNITARIAN MONTHLY

No. 212. (Vol. XVIII—5). MAY, 1921. ONE PENNY.

THE UNITY OF JESUS CHRIST.

Dr Channing declared on behalf of Unitarians:—

"WE believe in the unity of Jesus Christ. We believe that Jesus is one mind, one soul, one being, as truly one as we are, and equally distinct from the one God. We complain of the doctrine of the Trinity, that, not satisfied with making God three beings, it makes Jesus Christ two beings, and thus introduces infinite confusion into our conception of his character. According to this doctrine, Jesus Christ, instead of being one mind, one conscious intelligent principle, whom we can understand, consists of two souls, two minds: the one weak, the other almighty; the one ignorant, the other omniscient. Now we maintain that this is to make Christ two beings. To denominate him one person, one being, and yet to suppose him made up of two minds infinitely different from each other, is to abuse and confound language, and to throw darkness over all our conceptions of intelligent natures. According to the common doctrine, each of these two minds in Christ has its own consciousness, its own will, its own perceptions. They have in fact no common properties. The divine mind feels none of the wants and sorrows of the human, and the human is infinitely removed from the perfection and happiness of the divine. Can you conceive of two beings in the universe more distinct? We have always thought that one person was constituted and distinguished by one consciousness. We believe that Christ is one mind, one being, and, a being distinct from the one God.'

Notes and News.

PLEASE NOTE: The Editor's full Postal address is now 470, NARBOROUGH ROAD, BRAUNSTONE, LEICESTER. Unless "Braunstone" is included in addressing correspondence there is a delay of a day in delivery.

Church Calendar matter should be sent direct to the Printers, Herald Office, Cavendish Works, Ashton-under-Lyne, to save time.

CORRECTIONS: 2nd line front page last issue should read "concluding verses of 'In Memoriam,'" etc.; and in col. 1 of "Notes and News," p. 26, "Stockton" was printed by mistake for Stockport.

We would draw the attention of our readers to the advertisements of the Whit-week meetings—on last page.

The Rev. Rev. W. Copeland Bowie, D.D., concluded his official duties as Secretary of the British and Foreign Unitarian Association at the end of March, and is succeeded in that position by Rev. Dr. Mallone. Many well-deserved tributes have been paid to Dr. Bowie for the able and energetic manner in which he has served the Association and our churches generally, and various denominational and public movements.

The Annual Meetings of the Manchester District Association of Unitarian Churches, held March 19th, discussed the subject of church organisation. Independent isolation was condemned, and denominational responsibility emphasised, and a kind of Presbyterian government advocated.

The Midland Christian Union held its Annual Meeting at the Newhall Hill Church, Handsworth, Birmingham, March 14th, when it was reported that the grants to assisted congregations amounted to £331 for the year.

A successful Sale of Work at Nelson Unitarian Church, March 18th, realised £103.

The Auckland Unitarian Church, N.Z., has received a donation of £100 from a lady member.

The Women's League of S.E. Wales has raised £200 by a bazaar at Cardiff, in aid of the Subvention Fund.

A Roll of Honour of 54 names of men who went on war service, of whom nine lost their lives, has been unveiled at the Hindley Unitarian School, March 13th.

A Methodist minister has occupied the pulpit of Mill Hill Chapel, Leeds, on March 6th.

At Kentish Town, London, eight young people were welcomed into church membership on March 20th.

The Wellington Unitarian Church, N.Z., gave public farewell to Rev. G. E. Hale and Mrs. Hale on their impending departure for Adelaide, with a cheque presentation. Mr. Hale received other tributes and presentations from local public bodies, and was highly praised in the Press.

The 61st Annual Meeting N. and E. Lancs. Unitarian Mission (Association of Churches) was held at Chesham, Bury, March 19th.

The Walsall Unitarian Church reports a very healthy condition, and it was decided to erect a tablet in memory of its former minister, the late Rev. Peter Dean, unveiled April 17th.

The Annual Meetings of the Northern Federation of Sunday Schools at Stalybridge on Good Friday were largely attended. The preacher was the late Secretary, Rev. H. Bodell Smith. The speakers included the retiring President, Mr. T. Fletcher Robinson, J.P.; the new President, Rev. H. McLachlan, M.A., D.D.; Mr. J. L. Paton, M.A., the High Master, Manchester Grammar School; and Mrs. Woodhouse, with Mr. Robert Kenyon as evening chairman.

The Annual Meeting, Lewin's Mead Domestic Mission, Bristol, Chairman Mr. A. E. Wilson of the Laymen's League, held March 22nd, reported a very successful year's work and a legacy of £100.

A stained glass window was unveiled in the Newchurch Unitarian Church, Lancashire, on March 19th, in memory of 27 men of that church whose lives were sacrificed in the war. Also a Roll of Honour of 110 names was unveiled in the schoolroom.

Marked progress continues to be recorded of Chapel Lane Chapel Bradford, and a house for the minister, Rev. A. Cobden Smith, has been purchased at a cost of £800.

The Bank Street Chapel, Bolton, has received a gift of £100 from the late Miss Mary Harwood.

Rev. Paul Revere Frothingham, D.D., of Boston, U.S.A., minister of Channing's Church, Arlington Street, is to be the anniversary preacher for the British and Foreign Unitarian Association at Highgate, London, on Whit-Tuesday (see advt.).

The Macclesfield congregation, under the ministry of the Rev. Thos. Paxton, reports the addition of 20 new members.

The Annual Meeting N. Mid. S.S. Association was held at Loughborough on Easter Monday, Rev. H. Bodell Smith being the preacher, and Mr. F. J. Gould gave a model lesson with children on "Service"; Rev. J. W. Cock, of Newark, was re-elected President, and Miss Oldershaw (Leicester) Treasurer, and Rev. J. O. C. Davies (Belper) Secretary.

At Stannington 33 new members have been added at the Unitarian Chapel, and £400 raised for an Organ Fund.

An effort to raise £5,000 for the building of a Unitarian Church at Cambridge has been started by an anonymous donor with investments that will provide £200 a year, and this in honour of the Rev. Dr. W. Copeland Bowie.

OUR FATHERS.

Our fathers were high-minded men,
  Who firmly kept the faith;
To freedom and to conscience true,
  In danger and in death.
Nor should their deeds be e'er forgot,
  For noble men were they,
Who struggled hard for sacred rights,
  And bravely won the day.

For all they suffered, little cared
  Those earnest men and wise;
Their zeal for Christ, their love of truth
  Made them the shame despise.

Great names had they, but greater souls,
  True heroes of their age,
That like a rock in stormy seas,
  Defied opposing rage.

And such as our forefathers were,
  May we their children be!
And in our hearts their spirit live
  That baffled tyranny.
Then we'll uphold the cause of right,
  The cause of mercy, too;
To toil or suffer for the truth
  Is the noblest thing to do.

Unitarian Ideas.

By the Rev. WILLIAM C. HALL, M.A.

5. HUMAN EXAMPLE.

In Jesus the Unitarian finds the supreme human example, the example that commands universal attention. But all examples, good and evil, command attention and exert influence. A boy with his copy-book is influenced by its head-lines; his style of writing will be affected by the mere sight of them. Carlyle has told us that we cannot look upon a great man without being influenced by him; and what is true of the great man, and the good, is true in respect to the evil man.

It is false to assume that we are affected only by men who have attained to remarkable degrees of goodness or of evil; we are affected by all who make up for us our society.

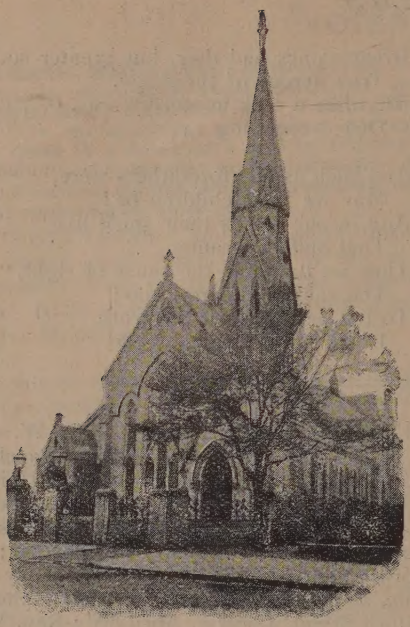
Similarly, all the society to which we belong is affected by us: we exert influence over it, more subtle than we know—influence that will endure long after we have gone from it. Everything in our conduct matters not only for ourselves, but for a countless number of people.

Wherefore, the Unitarian in laying stress on the importance of moral behaviour, on right conduct, on the proper regard of others, is emphasising a law that operates without limit, a law which, because it so operates, is divine. God has decreed that as we are, so becomes our world. Are we moral, are we religious; so the world about us is already becoming and will be.

At the Great Meeting House (Unitarian), Coventry, on Easter Monday, the Mayor and Mayoress distributed the Sunday School prizes in the presence of a large gathering. The minister, Rev. Leonard Short, who presided, has just completed six years' ministry, during which there has been considerable revival.

MINISTERIAL CHANGES: Rev. W. Whitaker, B.A., has resigned at Platt Chapel, and accepted appointment to the Birkenhead Unitarian Church; Rev. G. Coverdale Sharpe has had farewell presentation at Wood Green, and has been welcomed to his new ministry at Croydon; Rev. J. Horace Short has terminated his ministry at St. Helens, and entered upon his new sphere at Stamford Street, London, April 3rd; Rev. W. C. Hall, M.A., has had public farewell at Northampton with presentations to himself and wife, and has been welcomed to his ministry at Todmorden; Rev. Harry Maguire, B.Sc., has been welcomed to the ministry of Stepney Green Unitarian Chapel London, April 3rd; Rev. Edgar Hill, B.A., has accepted appointment to the Huddersfield Unitarian Church; Rev. Irvine Lister, O.B.E., has been welcomed to his ministry at Sale, Manchester.

DEATHS: Mr. Daniel Blair, Woolwich, March 22nd; Mrs. Mary Shaw Brown, Denton, March 12th, 88; Miss Eliza Green, London, March 12th, 79; Mr. T. Fielding Johnson, J.P., Leicester, March 18th, 92; Mr. John Robinson Oliver, Bowdon, March 18th, 63; Lady A. K. Bowring, New York, March 20th; Mr. Henry Bonham-Carter, London, March 22nd, 94; Miss Latarche, Liverpool, March 19th, 64; Mrs. Samuel Newby, Oldham, March 29th, 78; Miss H. J. Blyton, Crumpsall, Manchester, March 24th; Mr. Dennis B. Squire, Sidmouth, March 27th, 85; Mrs. A. W. Crosskey, Lewes, March 9th, 84; Rev. Charles Clement Coe, Bournemouth, April 1st, 91; Miss Ellen R. Green, Longsight, April 3rd, 75; Dr. W. F. Crosskey, Lewes, March 29th, 77; Mr. H. Y. Bright, of Liverpool, at Lima, Peru, April 2nd, 55; Miss Ursula Thomas, daughter of the late Rev. E. L. H. Thomas, died near Ruthin, April 10th; Mr. J. R. Cameron, Accrington, April 2nd; Mr. Thomas Lomax, Bury, March 14th, 82.



PARK STREET CHURCH, HULL.

THE Unitarian Congregation at Hull is proud to trace back its history to the very genesis of organised Nonconformity in this country. The Rev. W. Whitaker, minister from 1907 to 1911, has left a valued memorial of the Church's annals in his book, "Bowlalley Lane Chapel." It was in 1672 that the devout few gathered together under the ministry of one Joseph Wilson. Their meeting place or places are uncertain. Probably in 1692 a Chapel was bui t in Bowllaley Lane, the minister at this time being Samuel Charles. The trust deeds of this building dedicates it "to the worship of God, preaching, and administration of the sacrament," which left open the road from "Presbyterian" to "Unitarian." This building served till 1802, when decay of the fabric necessitated re-building. This was accomplished at a cost of £1,300 by 1803. In 1818, under the ministry of Rev. G. Kenrick, the Sunday School was founded. It met at first in a building in High Street, and later in the Wilberforce Rooms, St. John Street. Rev. James Matthias Dixon came from Dewsbury in 1866, and during his ministry the Bowlalley Lane property was sold, and the present structure in Park Street was built at a cost of about £3,800.

Church and School were now under one roof. Mr. Dixon died in Hull on Feb. 21st, 1883, "universally beloved and lamented."

The congregation has not only a long, but a distinguished record, many highly respected local names appearing in the course of its history. It is no exaggeration to say that since it came to Park Street its highest traditions have been maintained. There are many, not only in the Church but in the City, who remember with admiration and affection Rev. Hy. Woods Perris, who succeeded Mr. Dixon. Other ministers who have occupied the pulpit since Mr. Perris' time are Rev. E. W. Lummis (1888-1901), Rev. F. H. Vaughan (1902-6), Rev. W. Whitaker (1907-1911), Rev. L. Clare (1911-'15), and the present minister, Rev. T. M. Falconer. The Church has never lacked zealous and energetic lay workers. (The younger element has recently been stimulated by the acquisition of a playing field).

An extension was made to the School buildings in the rear of the Church in 1913, the cost being about £2,600. The congregation now possesses a really fine suite of class-rooms, etc., and an admirable large schoolroom. The Church is undoubtedly "alive," a force in the town in spite of comparatively small numbers. It was initially due to its efforts that the local branch of the League of Nations Union was formed in Sept., 1918, and its secretary is also hon. secretary of that organisation.

Mr. Simon Harris and Mr. Donald Wilson, only recently passed from us, have left names honoured in literary and political circles in the town.

Suggestive Thoughts.

Agnosticism is no excuse for indolence. Because we cannot know all, it does not follow that we should remain wholly ignorant. The mind can apprehend, or take hold of, that which it cannot comprehend, or take in.

The man of faith is never in a hurry for God to explain Himself.

All our belief and speech respecting religion falls short of the truth, yet is immeasurably truer than any non-belief and silence.

We have not got an infallible revelation in religion any more than we have in agriculture, in chemistry, or geology, or engineering or mechanics. Science would commit suicide if it adopted a creed.

A long theological creed is no evidence of a large religious faith.

It is our duty to seek the Truth. In our search for it we should follow Reason, because we have no better guide. They are false prophets who demand the sacrifice of the reason. By saving you from thinking, they will never save your soul.

"Truth must be supreme," is one of the principles which should influence our thought in the realm of religion as elsewhere. Take Truth for Authority, not authority for truth. B.T.

WHAT'S THE GOOD OF A CHURCH?

The man in the street no doubt often asks this question. He keeps aloof from the church feeling that he has no use for it, that it is no good to him But he makes a great mistake.

A real church is the greatest instrument in existence for the promotion of human welfare. It is a moral and spiritual generating station, the power-house for awakening the forces of the human soul. Its effectiveness does not depend upon the man in the pulpit, but upon the people in the congregation. If they are right they give power to the preacher; if they are not in the right condition of brotherly goodwill and unity of spirit, the preaching loses its force.

The church is good for the development of man's higher nature,—his spiritual life. It exists specially for that. It is the only organisation that really stands for that. Man's greatest power and highest blessedness depend entirely upon this development of the soul. Man is little more than an animal with his spiritual nature dormant. At his best and noblest he is a mighty spirit, a noble character, a splendid hero, making life sweet,—beautiful and great.

The man in the street believes in the good of the public schools for the education of the intellect. He sees the use of that. It is by the use of his mental faculties that he gets his "living." Yes, his "living," which may be a mere material existence, with but little nobility of soul in it. By it his body lives, but his spiritual nature may nevertheless be torpid and almost dead. A developed intellect inspired by no high moral ideals may be satanic in its power for evil. The church supplies the moral and spiritual ideals which are so often lacking in those who are indifferent to religious institutions. It is a school for the culture of the spirit, for the higher education of the soul, the church is good for that; for the culture of the noblest affections the sublimest hopes and the aspirations of man's higher self.

It is good as a school for the promotion of fellowship in the things of the spirit. We have fellowship in daily work, and in the sharing of material things, but we need no less to have it in spiritual truth, in man's greatest hopes and longings, in the seeking after righteousness and perfect life. Struggling souls need help. In the fellowship of a real church they can get it. Down cast souls need cheer and uplift; they can find it there. Souls in darkness need the light; the church can dissipate the gloom and reveal the sun of righteousness with healing in his wings. The perplexed soul needs faith; the church can impart it and inspire with its quickening power.

The fellowship of a real church is imbued with brotherly love; the members are eager to promote each others welfare; they are bound together by unity of ideals by sharing the same faith! It is a fellowship of love to one another, and of love to God.

The church is good for the highest kind of worship. All men worship something—that which they love best. But the noblest love is love of right, and of the perfect embodiment of righteousness. The Power who made man and put into him the ideal of right is the infinite perfection of everything that is right, and sweet, and beautiful, and lovely, and loving, and lovable. There is no greater blessing to man than to reach out to the infinite goodness whom we call "God," of whom we think as our Heavenly Father. The seeking after Him in the fellowship of the church opens all the channels of our higher nature into which are poured the divine forces that are ever streaming upon us from the ever-loving God, to unlift, strengthen, and inspire. Those who share the experience know its blessed help and power.

The church is good for Religion,—which is righteousness. It is good for the promotion of the righteous life. To do right is religion, right to man and to God. All progress is development of justice, of righteousness, in other words: the practice of religion. There is no improvement, no progress in human welfare, apart from religion. Righteousness, justice, truth, are spiritual verities. They are love to man and love to God. The doing of them is the doing of God's will the practice of religion whether in the home, the market, or in the national government.

The church exists for all this. It is specially for these. It is the grandest institution on the face of the earth. It is the inspirer of right, of freedom, of progress, of the noblest kind of life. It is worthy of all the support that can be given to it. Those who give themselves generously to it get far more than they give. The man in the street does not know how much happiness he misses by his indifference to the church; he knows nothing of its glorious possibilities. And the half-hearted, lukewarm, apathetic people who are sometimes to be found inside the churches do not dream of such blessed possibilities. They do not give the church a chance. They do not put their best into it. They do not deny themselves for it. They have not given the church a fair trial. They have laid no sacrifice on the altar.

What is the good of a real church? Test it. Put your best into it, your most earnest effort, your most zealous devotion, your most self-denying service, and the good you will find to be immeasurable, beyond all power of computation. When all who belong to a church give it a fair trial in this manner, they will be making it what it ought to be, what it can be, what it is where its people are like that,—the most helpful and inspiring institution in existence.

And this is what may well be said, even to the man in the street.

For the Children.

By Rev. H. FISHER SHORT.

THE NEW BABY.

"Where did you come from, baby dear?
How lovely to come at this time of the year,
To come like a sweet little flower of spring,
So fresh and so fragrant—
You bonnie wee thing!"

Such a beautiful thing happened the other day. Basil and Margaret had a new baby brother; a dear little chappie with quick, bright eyes, and lovely dark hair, and skin like soft pink velvet. Margaret, who is not quite three, adopted him at once, and said she was going to take him out for rides in the pram. But Basil, a sturdy little man of six, wondered how the tiny brother had found his way to their house. And though he clapped his hands joyfully when he heard the great news, he wrinkled his little brow afterwards over the problem that suddenly jumped into his head. "Where do babies come from, I wonder?" he said, half to himself, as he was being got ready for bed.

"Now, where do you think?" said father, smiling at his bewilderment.

"I don't know, Daddie."

"What about 'All things bright and beautiful?' you know the little song you sing at Sunday School."

Basil wondered what the song had to do with Baby. So Father cleared his throat and sang—

"All things bright and beautiful,
All creatures great and small.
All things wise and wonderful,
The Lord God made them all."

"Then God must have made Baby brother," cried Basil, almost before Father could finish.

"Of course, and the fairies helped him" And yet the little man wondered. He went to bed wondering. He dropped asleep wondering still.

And then!

All at once he found himself in the park, only it was brighter, more scented, and altogether lovelier than it had ever been before. Beautiful birds—blue birds, humming birds, and birds of paradise—were flashing, glittering, singing everywhere. And, yes, there were fairies. And they were gathering fairy flowers. One was picking golden hyacinths.

"Hello, Basil!" he said; "do you know what these are for?"

"What are they for?"

"They're for baby curls," smiled the fairy. "And guess what these are for," said another, holding out a bunch of violets.

"For mother," replied Basil, knowing how mother loved them.

"Not these," corrected the fairy. "These bits of blue sky are to shine in baby eyes."

Just then another fairy came along with armfuls of lovely roses—pure white, and deep red and delicate shades of pink.

"And what are all your flowers for?" asked Basil, getting in the first word.

"The pink and white ones are to make wee baby hands, and tiny baby toes, and bonnie baby faces, and the red ones are for sweet baby lips and soft baby cheeks."

"We've got a baby—a nice new one," confided Basil. This drew all the fairies round him, and among them was one whose face was like Margaret's.

"Is it such a great secret?" laughed one of the fairies.

"It is!" said Basil very seriously.

How they laughed at that! And then, joining hands, they danced wildly round him, singing and laughing merrily. And babies, pink and plump; babies, with hair like fairy gold; babies with jet black curls; babies with hair like the soft brown of nuts; hundreds of babies came skipping and laughing from everywhere, and pelted him with flowers. He was just beginning to get a bit frightened when the fairy who looked like Margaret, whose merry voice was like a silver bell, ran up and kissed him. It was a magic kiss and waked him. He found himself in his own bed, and there, radiantly happy, was Margaret herself.

"Get up, lazy boy," she was saying. "Come and see Baby; he is smiling at Mother."

And away she ran with Basil close behind, just bursting to tell his adventures in fairy baby-land.

Rev. A. W. Fox, M.A., Unitarian, Todmorden, addressed Prim. Meth. Teachers, Saturday, April 9th, Baptist Adult Class on the 10th, and preached at the United Methodist Church in the evening.

"How shall I a habit break?
As you did that habit make,
As you gathered you must lose;
As you yielded, now refuse.
Thread by thread the strands we twist
Till they bind us neck and wrist,
Thread by thread the patient hand
Must untwine e're free we stand,
As we builded, stone by stone,
We must toil unhelped, alone,
Till the wall is overthrown."

If there's a right thing to be done, and we seem to pass through a wrong thing on our way to it, depend upon it there's another way to it, and a better one; and it is our own fault, and not God's, that we do not find it.

"Each morn is a fresh beginning,
Every day is a world made new,
Ye who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me, and a hope for you."

National Unitarian Temperance Association.

DR. W. E. CHANNING ON INTEMPERANCE.

"We should discourage the use of ardent spirits in the community. It is very plain—too plain to be insisted on—that to remove what intoxicates is to remove intoxication. In proportion as ardent spirits are banished from our houses our tables, our hospitalities—in proportion as those who have influence and authority in the community abstain themselves, and lead their dependents to abstain from their use—in that proportion the occasions of excess must be diminished, the temptations to it must disappear.

"Ardent spirits are not an important comfort, and in no degree a comfort. They give no strength; they contribute nothing to health; they can be abandoned without the slightest evil. They aid men neither to bear the burden nor to discharge the duties of life; and in saying this I stop short of the truth. It is not enough to say that they never do good; they generally injure. In their moderate use, they act, in general, unfavourably on body and mind. According to respectable physicians, they are not digested like food, but circulate unchanged like a poison through the system. Like other poisons, they may occasionally benefit as medicines; but when made a beverage by the healthy, they never do good; they generally are pernicious. They are no more intended by Providence for drink than opium is designed for food. Consider next, that ardent spirits are not only without benefit when moderately used, but that they instigate to immoderate use; that they beget a craving, a feverish thirst, which multitudes want power to resist; that in some classes of society great numbers become their victims, are bereft by them of reason, are destroyed in body and soul, destroyed here and hereafter; that families are thus made desolate, parents hurried to a premature grave, and children trained up to crime and shame. Consider all this, and then judge, as in the sight of God, whether you are not bound to use your whole influence in banishing the use of spirits, as one of the most pernicious habits, from the community. . . . That use you are bound to discourage; and how? By abstaining wholly yourselves, by excluding ardent spirits from your tables, by giving your whole weight and authority to abstinence."

—"Address on Temperance." 1837.

The National Unitarian Lay Preachers' Union is to hold its annual meeting during Whit-week in the Moravian Chapel, Fetter Lane, London.

At Coseley 10 new members were enrolled and welcomed at the Unitarian Chapel on Easter Sunday.

SCOTLAND: Rev. Hy. Williamson, Dundee, some years ago inaugurated a Sunday evening school movement for children who had poor home conditions. The Education Authority granted the use of six public schools, and secured the service of school teachers. An enjoyable Social Evening was held March 21st in connection, Mr. Williamson presiding.

At the Aberdeen Unitarian Church two memorial tablets were unveiled on April 3rd, one to the Rev. Alx. Webster, former minister, the other to the fourteen men of the church who fell in the war. Rev. Henry Williamson, of Dundee, conducted the service. In the local press much regret is expressed at the resignation of the Rev. Henry Dawtrey, who has been appointed to Wood Green Unitarian Church, London.

British and Foreign Unitarian Association.

Anniversary Meetings.

TUESDAY, MAY 17th, Tea and Reception at Essex Hall, 4.30 to 6.30 p.m. Religious Service 7.30 p.m., at Highgate Unitarian Church. Preacher, Rev. Paul Revere Frothingham, D.D. (Boston, U.S.A.).

WEDNESDAY, MAY 18th, Annual Business Meeting at Essex Hall, 10.0 a.m. The President, Mr. Percy Preston, in the chair, followed by a Conference on the Work of the Association.

PUBLIC MEETING at Essex Hall, 7.30 p.m. Chairman: Mr. Percy Preston. Addresses on "Our Young People and their Religious Needs," by Mr. N. Bishop Harman, Dr. Geo. Jessel, Miss Isabella M. Drummond, and Rev. W. C. Hall, M.A.

THURSDAY, MAY 19th: ESSEX HALL LECTURE at 3 p.m. Dr. L. P. Jacks (Principal, Manchester College, Oxford) on "The Lost Radiance of the Christian Religion." Admission by Ticket from Secretary, Essex Hall.

The Sunday School Association.

Essex Hall, Essex Street, Strand, London.

The Annual Meeting of the Association will be held at Essex Hall, London, on Thursday, 19th May, 1921, when the President (Rev. J. MORLEY MILLS) and the Committee will be glad to welcome a Delegate from each Sunday School.

10-0 a.m.—Business Meeting and President's Address, Report, Election of Officers and Committee, Resolutions, etc.

11-30 a.m.—Conference on "The Religious Education of Young People." Introduced by the Rev. Stanley Mossop (Birmingham).

The Meeting is open to all Teachers and others interested in the work of the schools, whether Delegates or not.

CHARLES BIGGINS, Hon. Secretary.

The Unitarian and Free Christian

LAYMEN'S LEAGUE.

FOUNDED OCTOBER, 1920.

FOUNDATION COMMITTEE.

GEORGE JESSEL, M.D., Chairman.
FRANCIS TREMAIN, Hon. Treasurer,
36 Manor Park, Redland, Bristol.

IMPORTANT NOTICE.

The First Annual General Meeting of the League will be held on **May 18,** 1921, at 3-30 p.m., in Essex Hall, London, during the Whitsun Week Meetings.

BUSINESS.

Report of the work of the Provisional (Foundation) Committee.

Approval of the Constitution of the League.

Approval of the Rules and Regulations.

Election of President—Election of Vice-Presidents

Election of Hon. Treasurer—Hon. Secretary.

General Business.

The League's Great Effort!

It is of tremendous importance that the warmth and ardour evoked by the foundation of the League, should not be allowed to cool in the slightest degree.

A really strenuous effort must now be made to complete the formation of Chapters in all those Churches where the initial meetings have taken place. When this is done we shall have a splendid record to present to our First Annual Meeting.

For further particulars, Booklet, "How to form a Chapter," Rules and Constitution of the League, Forms of Application for Membership, &c., please write to any member of the Provisional Committee or to

The Hon. Secretary,
Southey House, College Green, Bristol.
(Temporary Offices).

Telephone: 4585 Bristol.

National Unitarian Temperance Association

THE ANNUAL MEETING
will be held at
ESSEX HALL, ESSEX STREET, STRAND, LONDON,
On FRIDAY, MAY 20th, 1921.

The chair will be taken at 4-30 p.m., by SIR JOHN BRUNNER, Bart. (President of the Association), when reports will be submitted and officers elected.

At 7 p.m. there will be a PUBLIC MEETING, when Dr. Howard Russell, Founder of the Anti-Saloon League of America, will speak.

British League of Unitarian and Other Liberal Christian Women.

ANNUAL MEETING IN ESSEX HALL,
WEDNESDAY, MAY 18th, at 3.15 p.m.
Mrs. W. R. Stevenson (president)
in the Chair.

Short Opening Service conducted by Mrs. Wilfred Harris.

Speakers: Mrs. J. Lord, late Alliance Vice-President for Canada; Mrs. Haworth, President of Accrington Neighbourhood League; Mrs. W. Blake Odgers and others

The Christian Life and Unitarian Herald

From all Newsagents—TWOPENCE WEEKLY
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